

Instructions to Bee-Keepers

OF THE

Bee-Hive Girls



Published by the General Board of the Young Ladies'
Mutual Improvement Associations

Martha H. Tingey, President
Ruth May Fox, First Counselor
Mae Taylor Nystrom, Second Counselor

Bishop's Building
Salt Lake City, Utah
1919

I love the Bees. I recognize the power of that unseen Spirit of the Hive to which each Bee responds. To work in harmony with that spirit—loving girlhood, honoring womanhood, guarding motherhood, working in joy today, and with faith turning my eyes ever towards the future—herein lies my Bee-Keeper's service and its recompense.



Historian's Office Library

The Church of Jesus Christ
of Latter-day Saints

Res

M257.46

#1

1919-20

#3

c.2

To Bee-Keepers

I.

In General

Approach your Bee-Hive Work as a pleasure. Look upon it as the thing that will add romance or adventure to the ordinary routine of your life, as well as to that of your girls.

Keep your eyes open for the unknown bird that alights near your path; look for something to distinguish him; talk about him to others; learn what they know of him; when opportunity presents, read about him, in the newspapers, magazines, or books. When your eyes and ears are open you will be surprised at the number of allusions made to him.

At night when you feel weary—even when you feel ready to drop from fatigue,—take a field or opera glass, go out and look at the stars. Or let the moon peer at you from the clouds. See how the tired nerves will relax, how the worries will slip away, and with what a sense of refreshment you can retire to rest. Maybe next day you can find a few minutes to read about some particular planet or constellation, or an opportunity to talk with someone about them. Next evening you will have something new to look for in the heavens. If you discuss them with your girls, either singly or in the swarm, they will join you in the pursuit of the subject and a new vision will be unfolded.

And there is a cell about clouds and perhaps some other things in the Field of Out-of-Doors that you have not tried; don't pass them by as belonging only to a specialist.

Let the Bee-Hive thought direct each day. Learn to live by the Spirit of the Hive—Have Faith, Seek Knowledge, Safeguard Health, Honor Womanhood, Understand Beauty, Know Work, Love Truth, Taste the Sweetness of Service, and through it all Feel Joy,—the joy of Life—that glorious gift from God.

II.

Plans and Programs

THE GENERAL PLAN. You know it. It is in the Bee-Hive Girl's Handbook for 1919. Read the entire Handbook if you have not already done so.

THE PLAN FOR JUNIORS is what most interests you now. You know that, too. It is on page 26 of the Handbook.

THE GENERAL MONTHLY PLAN. Where the Mutual Improvement Association meets on a

Tuesday or Other Week Night.

First and second meetings, Bee-Hive Program, outlined by General Board Y. L. M. I. A.

Third meeting, planned by Bee-Keeper and girls.

Fourth meeting, M. I. A. night for Special Activities, or for special class work planned by the stake board.

Joint meeting, on 1st Sunday.

Where M. I. A. meets on Sunday.

First meeting, Joint.

Second and Third meetings, planned by General Board.

Fourth meeting planned by Bee-Keeper and girls.

Fifth meeting on a week night for M. I. A. Special activities, if so planned by the stake board.

These programs are not arbitrary; but you are expected to follow them unless you have something better. In that event, take up the matter with your ward president; let her consult the Stake Y. L. M. I. A. president, and if they both agree you are at liberty to replace the General Board outlines. But the General Board requests that you forward your outlines to the Bee-Hive Committee at Room 33 Bishop's Building, Salt Lake City.

Outlines for the first six lessons, planned by the General Board, follow. They will give an idea of the other lessons. They will also appear from month to month in the Young Woman's Journal. You will find supplementary notes on the remaining lessons (beginning in the December number) under "M. I. A. Notes."

III.

Junior Lessons

for Season 1919-20.

LESSON I.

(For Tuesday Oct. 14, or Sunday Oct. 12.)

BEGINNERS.

General Explanation of Bee-Hive Girl's Organization. Bee-Keeper or Assistant. (See Bee-Hive Girls' Handbook, Chapters 1, 2 and 3.) (10 minutes.)

2. Drill in Singing, "Womanho Call." (5 minutes.)

3. Discussion or Talk on the "Spirit of the Hive." (See

"The Symbolism," page 18 of this book.) Emphasize the thought that if we do the things referred to in the Spirit of the Hive we will be guided to an ideal womanhood.) (10 minutes.)

4. Survey Foundation Cells for rank of "Builder in the Hive." (Ask the girls to start work on Cells Nos. 3 and 4; and ask them to think up some reasons why we need fresh air and exercise.) (10 minutes.)

5. Drill on "The Call of Womanhood." (5 minutes.)

6. Assignment for next week: (5 minutes.)

a. Portion of Handbook to be read—at least chapters 1 and 2. (This starts the filling of Foundation Cell No. 1.)

b. The lesson. (Total time, 45 minutes.)

MORE ADVANCED.

Same as above only varied to suit the swarm needs.

1. General Plan of the year's work including changes in the 1919 Handbook. (See "Junior Work," page 397, Young Woman's Journal for July, 1919; or 1919 Handbook, page 26. Compare Foundation Cells.)

2 and 5. Drill on some new songs, or singing of old ones.

3. Discussion or talk on "The Spirit of the Hive." (Bring out any new ideas that impress you in regard to subject. See "The Symbolism," page 18 of this book.)

4. Survey of Foundation Cells for the particular rank for which members are striving; if for Gatherer of Honey, start Nos. 3 and 4; if for Keeper of the Bees, start Nos. 1 and 4. New Foundation Cells have been added to each rank. (The girls who have attained any rank are not required to fill the ones that are now added to that rank, but in many cases they will wish to do so, and this desire may be encouraged.)

LESSON II.

(For Tuesday Oct. 21, or Sunday Oct. 19.)

BEGINNERS.

1. Discuss the portion of Handbook assigned at last meeting. (10 minutes.)

2. Check on Foundation Cells selected last week; stimulate interest in them by having several girls give reasons why we need fresh air. (10 minutes.)

3. Womanho Call. By the class. (5 minutes.)

4. Talk on Symbolism. The Value of a Name and Symbol. Awaken interest in choosing a name and a symbol, and get each girl started to thinking what hers shall be. (10 minutes.)

(See "The Symbolism," page 18, and "Names and Sym-

bols," page 28, of this pamphlet; also chapter of latter name in each Bee-Hive Handbook heretofore issued.)

5. Repeat The "Spirit of the Hive," in concert. (5 minutes.)
6. Assignment for next week: (5 minutes.)
 - a. The portion of Handbook to be read.
 - b. The lesson. (Total time, 45 minutes.)

MORE ADVANCED.

Same as above, varied to suit the swarm. The talk on Symbolism should touch the personal use of the girl's symbol. Let it take up the new phase of the symbol as shown by new Foundation Cells numbered 16 in ranks of Builder in the Hive and Gatherer of Honey. References same as in lesson for beginners (above).

LESSON III.

(For Tuesday Oct. 28, or Sunday Oct. 26.)

BEGINNERS AND MORE ADVANCED.

To be planned by the girls and their Bee-Keepers. It might be used to allow girls to fill Structural Cells; or to start Foundation Cell No. 15 or 16 in rank of Builder, or Nos. 13 or 14 in ranks of either Gatherer, or Keeper.

LESSON IV.

(For Tuesday Nov. 4, or Sunday Nov. 9.)

BEGINNERS.

1. Discuss the portion of Handbook assigned at last meeting. (5 minutes.)
2. Check on Foundation Cells already started, (3 and 4) stimulate interest by having some girls give reasons why we **must** exercise to keep well. (5 minutes.)
3. Drill on Singing, "The Call of Womanhood." (5 minutes.)
4. *The Lesson*—HAVE FAITH. (30 minutes.)

Little city [the hive] abounding in faith and mystery and hope,—
Life of the Bee.

- a. Tell briefly a story of what Faith has done to move someone to the accomplishment of some big thing.

- b. Name some of the little daily acts in your life that require Faith to make you undertake them. (Assign to several girls.)

- c. Tell briefly some story to create Faith in life (that

is life gives back what we put into it—love for love, hatred for hatred, etc.), or in humanity, (often shown by a parent's faith in a child, how it holds him and helps him to resist temptation.)

d. Tell briefly a story that Faith in himself (or herself) has enabled someone to accomplish.

e. Tell briefly a story of something that Faith in God has accomplished.

f. Summary by Bee-Keeper or Assistant. Awaken thought in members as to what they individually want to accomplish and urge them to that end to "Have Faith." At the same time lead them to Faith in God, and his omnipotent power.

5. Assignment for next week: (5 minutes.)

a. The portion of Handbook to be read.

b. The lesson. (Total, 50 minutes.)

MORE ADVANCED.

Same as above only varied to suit the members. The stories on "Have Faith" should illustrate the same points of view, but will naturally be different because of the girls having had greater experience. They might perhaps be personal illustrations from their own lives, or from the lives of others with whom they are acquainted.

For Suggestive Stories see article "Have Faith," in October Journal for 1919, page 542.

LESSON V.

(For Tuesday Nov. 11, or Sunday Nov. 16)

BEGINNERS.

1. Discuss portion of Handbook assigned at last meeting. (5 minutes.)
2. Check on Foundation Cells. Assign No. 6 to be filled during approaching week. Have No. 5 illustrated. Start work on Nos. 5 and 9. (5 minutes.)
3. Singing. Some song that fits into the program, like "Scatter Seeds of Kindness." (5 minutes.)
4. The Lesson—"THE DAILY GOOD TURN." (30 minutes.)

In the heart of the hive all help and love each other. They are as united as the good thoughts that dwell in the same soul.—Life of the Bee.

- a. Let 3 girls each tell a story briefly of some good turn she has heard of or read about.

- b. Let 3 girls each suggest a "good turn" she thinks practicable for members of the class to do as individuals.
 - c. Let each of 2 girls suggest a good turn to be done by the swarm as a unit.
 - d. Have each of 2 girls suggest a good turn especially appropriate for Sunday.
 - e. Have each of two girls suggest a good turn that can be done in the morning.
 - f. Have two girls each suggest a good turn that can be held in mind and done near the close of the day when it is discovered that the day is nearly over and the good turn is not yet performed.
 - g. Suggestion of a reminder to help in remembering to do the daily good turn.
 - h. Summary by Bee-Keeper or Assistant. This may touch upon the joy received from doing a good turn. Let it be a spur to make the girls want to do rather than a lecture of what they ought to do.
5. Assignment for next week: (5 minutes.)
- a. The balance of Handbook to be read.
 - b. The lesson.

MORE ADVANCED.

Above outline can be used for the older girls, for while the daily good turn is not required of them it is good to acquire the habit, and they may have credit under Structural Cell No. 67.

For Suggestive Stories see "The Daily Good Turn," in October Journal, for 1919, page 544.

LESSON VI.

(For Tuesday Nov. 18, or Sunday Nov. 23.)

BEGINNERS AND MORE ADVANCED.

To be planned by the girls and their Bee-Keepers. It might be well to have in mind the collection of the dime fund if it has not already been done, and gathering could be of a recreative character. It could supplement work on Builder in the Hive Foundation Cell No. 6 by showing how to set a table correctly, or on No. 7 by having them bring their hosiery or other clothing to mend.

If held on a Sunday a social will of course be out of place. The program might be made to give information to assist in filling other Foundation Cells, notably No. 2, in rank of Builder, 15 in that of Gatherer and 12 in that of Keeper.

Where M. I. A. meets on Sunday evenings, the program for

November 30th will need to be specially arranged by Bee-Keepers and their girls. This is done to avoid disarranging the general plan.

LESSON VII.

(For Tuesday Dec. 2, or Sunday Dec. 14.)

BEGINNERS.

1. Discuss balance of the Handbook, if not already done. (This completes Foundation Cell No. 1.)
2. Check on Foundation Cells. No. 6 should now have been filled by all; if so award seals. All girls are supposed to be at work on No. 9; reawaken interest in it. Start work on No. 7. (5 minutes.)
3. Drill on "The Honey Gatherer's Song," (5 minutes.)
4. The Lesson. Seek Knowledge. (30 minutes.)

The hive "contained an unparalleled activity, an infinite number of wise laws, and a startling amalgam of mystery, experience, genius, calculation, science, of various industries, of certitude and pre-science, of intelligent habits and curious feelings and virtues."—Maeterlinck's *Life of the Bee*.

- a. Give a definition of the word "knowledge."
- b. Tell briefly of the rapid mental development you have noticed in some child.
- c. Tell briefly the story of some girl who by the time she finished the eighth grade had developed a systematic method of study.
- d. Tell briefly a story to show the advancement of some girl who has been diligent in acquiring knowledge over one who has been dilatory.
- e. Explain the meaning of the expression "Heir to all the Ages" and how it applies to each girl of today.
- f. Quote Doctrine and Covenants Sec. 130, v. 18, 19.
- g. Tell briefly a story of how someone has acquired knowledge in spite of difficulties.
- h. Tell briefly a story of someone who has diligently sought knowledge in preference to living in ease and luxury.
- i. Tell some way in which you have been benefitted as a result of someone's having sought knowledge.
- j. Tell some way in which your community has been benefitted as a result of someone's having sought knowledge.
- k. Tell briefly the story of how Joseph Smith sought knowledge of God, and at least one way in which it has benefitted the world.

- l. Fill Cell 647.
- m. Fill cell 648.
- n. Summary by Bee-Keeper. Ask the girls: "What kind of general knowledge do you wish to attain?" (See cells Nos. 1, 2, 5-8; 10, 11, 21, 43, 101-113; 126, 151, 157, 277-280; 406, 415, 416, and others.)
- "What specific knowledge do you want?" (See cells Nos. 30, 31, 114, 115, 123-125; 261-276; 281, 282, 336-373; 401-405; 407-414, and others.)

MORE ADVANCED.

Same as above but varied to suit members. In the lesson under "k" bring out the thought of Josiah Quincy, quoted in article "Seek Knowledge," November Young Woman's Journal.

LESSON VIII.

(For Tuesday Dec. 9, or Sunday Dec. 21.)

BEGINNERS.

- 1. Check on Foundation Cells. Nos. 3 and 4 are probably filled and seals may be awarded. Start work on No. 10. Have entire swarm demonstrate No. 5. Have one or more girls tell the benefit to be derived from maintaining correct posture. (10 minutes.)
2. Singing. (5 minutes.)
3. The Lesson. "Safeguard Health." (30 minutes.)

The house-bees * * * air, refresh or heat the hive by fanning their wings, * * * the sweepers * * * maintain public places and streets most irreproachably clean.—Life of the Bee.

a. Fill cell No. 306 in so far as it is possible in one evening.

b. Tell briefly a story of someone benefitted by living almost entirely out of doors.

c. Tell briefly a story of how exercise has helped someone to keep well.

d. Tell briefly a story of how water has helped someone in the maintainance of, or restoration to health.

e. Tell briefly a story of how proper food has helped someone to maintain health.

f. Quote the promise made to those who keep the Word of Wisdom. (Doc. and Cov. Sec. 89.) Relate briefly some story to show the fulfillment of that promise.

g. Tell briefly a story to show how a proper amount of sleep and rest is valuable in maintaining health.

h. During the coming week observe the clothing of girls. Tell three ways in which girls sometimes impair their health by improper clothing.

i. Relate a story showing the value of pleasant thoughts.

j. Name three things you think could or should be done to improve the health in your community. Briefly relate a story to show the benefit of each.

k. Summary by Bee-Keeper, turning the thought of girls to "What can I do to maintain personal health?" (Call attention to cells Nos. 9, 33, 116-122; 136, 137, 310-322; 326, 327, 331, 332, 375, 382, 385, 558-562; 821.) Community health? (See cells 173, 176, 186, 187, 192, 193, 233-237; 241-249; 301-304; 531, 615, 704, 707-709; 720, 738, 740-741; 821-827.)

4. Assignments for next week: (5 minutes.)

a. The Lesson.

MORE ADVANCED.

Same outline as above.

LESSON IX.

(For Tuesday Dec. 16, or Sunday Dec. 28.)

BEGINNERS AND MORE ADVANCED.

To be planned by Bee-Keepers and girls. It may afford opportunity for girls to fill the structural cells chosen individually, or for illuminating any of the Foundation Cells. For the remaining ten lessons see *The Young Woman's Journal*.

IV.

Record and Other Information

THE RECORD. It has been simplified. There is now one page for each girl instead of eight. It is arranged for 15 girls, and costs 15 cents, or 25 cents for two records. It is a loose leaf record that can be added to next year so the girl's entire record can be kept together.

KEEPING THE RECORD. No set rule is laid down, though suggestions are embodied in the lessons, as seen above, for Foundation cells to be checked up each evening, and for seals to be awarded as rapidly as they are filled. The awards for these can probably be easiest made by having the girls open their Handbooks and fasten in their seals while either the Bee-Keeper or the Assistant gives out the seals and the other enters the record.

LITTLE BLANK CERTIFICATES are furnished free by the General Board, upon application, by which the Structural

Cells filled at home may be reported. The certificates are signed by the girl's mother or father or other responsible person with whom she lives.

If the swarm is large the Bee-Keeper may call some Girl Assistants from among the members themselves. They may act in turn, if she so desires, thus giving each girl an experience.

This girl assistant might be given the task of keeping in touch with a certain number of the other girls and securing the certificates, signed as above mentioned, as rapidly as the cells are filled. These certificates, properly filled out and certified, she should then turn over to the Bee-Keeper or her regular Assistant, who, the following week (or before then if she so desires) should award the seals. If folded in little pieces of paper, marked with the girl's name, they can very quickly be handed around, the Bee-Keeper's record having been marked by her at home when she prepared the seals. File away safely each girl's certificates and keep as a part of her record.

When a number is filled on the program that entitles a girl to a seal, award it as she walks toward her seat.

Above everything else *Keep up the Record*. If you do not your work will pile up and become a burden. It is always difficult to catch up. Better check up every month.

READ THE M. I. A. NOTES every month in the Young Woman's Journal. Be sure to get all the messages there for you. Also read the supplementary stories published each month, with the same title as your lesson heading. Also watch for material for filling structural cells.

DO NOT CROWD the work. One year is allowed each girl to make a rank. Most of them will finish, or be nearly through, by the end of March. Where this is true, ease up for the summer, but do not disband. Keep hold of the girls and do something at least occasionally to hold them together.

If they have not nearly earned their rank by April 1st plan things for the summer to speed them up sufficiently to earn the rank by September 1st.

In conclusion let us quote from an editorial by President Martha Horne Tingey in the May, 1917 Journal:

Have Faith: Faith in what? First, faith in God, a living, personal Being, our Heavenly Father; faith in the Lord Jesus Christ, the Savior of the world; faith in the great work that He has revealed and established upon the earth, and of which we form a part; faith that if we live in accordance with the principles He has revealed, the laws He has instituted, we may eventually gain for ourselves salvation and exaltation in His kingdom; faith in those whom our Father has placed at the head of His Church to guide, counsel, and direct; faith in ourselves, in our power to do and to be; faith in each other.

Seek knowledge—Become intelligent and well-informed ; understand the purpose of life, its duties and responsibilities, and the best way to make your life successful ; learn to know God and Jesus Christ whom He has sent, which is life eternal, the greatest gift of God to man.

Safeguard Health—Take care of your bodies, keep them pure, clean, and vigorous ; hold them sacred as the temples of immortal spirits.

Honor Womanhood—Learn what it means to be a woman, her mission, power, and influence in the world, her responsibilities and wonderful possibilities.

Understand Beauty—The beauties of nature ; the beauty of noble character ; the beauty of self-control ; the beauty of kindness ; the beauty of the pure, sweet, unselfish soul within, that far surpasses the beauty of face and figure, though these also should be valued and guarded.

Know Work—Be able to do things ; be industrious, useful, a busy bee in the hive of the world. The Lord says there is no room in Zion for idlers.

Love Truth—Love that which is uplifting, noble, honest, pure, truthful, wherever it is found, for all these things are of God.

Taste the Sweetness of Service—Experience the peace of mind, the happiness unspeakable that comes because you have given comfort and cheer to those in sorrow, extended a helping hand to the weary one, lightened the labors of mother or other dear ones, and brought a ray of hope and sunshine wherever your influence extends.

Feel Joy—The real buoyancy of spirit that is the result of having a strong, healthy body, a pure heart and intelligent mind, a love for God and humanity, the knowledge of a well-spent, useful life, and the blessing of love and friendship.

Continue the good work. Be not weary in well-doing. Remember that every step taken in climbing the hill of progress is bringing you nearer to eternal peace and happiness.

V.

Bee-Hive Girls and Camp Fire Girls

By Charlotte Stewart.

The dual question has been asked often: "What is the relation of the Bee-Hive Girls to the Camp Fire Girls? and Why are there two parallel organizations for the girls and only one for the boys?"

The Camp Fire Girls in America and the Girl Guides in England, their comprehensive aims and purposes, were brought to

the attention of the General Board Y. L. M. I. A. in the year 1912, soon after the work was started in the United States; and, recognizing its merit, the Board, on May 22, 1913, voted to recommend to the stakes that the Camp Fire movement be adopted wherever practicable in their summer work. The heavens seemed to be working, for during that summer, and before the recommendation of the General Board was made public, the Ensign stake Y. L. M. I. A. planned its work along Camp Fire lines, and the Box Elder, along those of the Girl Guides. At the conclusion of that season a committee was appointed by the General Board to investigate both and make recommendations as to their further use.

To this end a local Camp Fire group, whose guardian was a member of the General Board committee, was studied. All the literature of that organization was carefully read and reviewed. Dr. Luther H. Gulick, the inceptor and president of the Camp Fire Girls of America, was communicated with. The conclusions arrived at after these investigations were: It was deemed inadvisable to join with the Camp Fire Girls because, 1st, their work included all-year activities (ours was for summer only); 2nd, the nature of their work made it impossible to decrease the annual fee of fifty cents to meet the fee that makes Mutual Improvement work so accessible to every girl (the Boy Scouts had been able to effect a fee compromise); 3rd, their work was such that it would have been impossible for the Stake and General Boards to retain the supervision of the work. Several letters were exchanged.

Simultaneously with the consensus of opinion and conviction of the General Board and their committee that an organization similar to the Camp Fire was needed, but that it must be our very own to fit in with the regular M. I. A. work in direction and supervision, came this conclusion from the father of the older association: "Would it not be feasible for you to take the general principles of award and honor and get up that which would fit your conditions even better than anything that we have done? I should be glad to help by giving comments and criticisms based upon our experience to any thing that you might undertake in this direction."

Consequently the sister organization to the Boy Scouts within the Mormon Church became not the Camp Fire Girls but the Bee-Hive Girls, with a different symbolism, different awards, varying aims and purposes, but fundamentally kindred to the Camp Fire Girls with whom we are pleased to join hands.

At the close of the second season of Bee-Hive work a member of the Bee-Hive committee spent a whole morning with Dr. Gulick at the Camp Fire office in New York. Big, powerful, spiritual-minded man that he was, Dr. Gulick welcomed the rep-

representative from the far west as one brother might meet another, not jealous that they had not traveled in the same trail, but happy that they were both blazing the same kind of trail; that their paths crossed and re-crossed; that they traveled the same hewn road apace because they both represented organizations that were striving in the same cause to spiritualize, broaden, qualify, and make more efficient, to meet life's crises, the young womanhood of America.

He talked glowingly of the intent, purpose, and motive of the Camp Fire Girls,—the meaning back of it all—the importance of spirituality in guardians, and ways and means by which the work could be furthered by summer camps and district conventions. The hand work from camps from the far south to Alaska was displayed; and fondly did he finger a masterful photograph that Mrs. Gulick had taken of a beautiful Polish girl, poised on a brink of nature's vista, in which was evidenced the awakening of innate powers, the dawning of possibilities brought to a realization through the Camp Fire.

He and his wife had just spent two evenings at their camp reading our handbook and the account of the June Conference in the *Journal*. And when the visitor modestly remarked that Bee-Hive work was new, and that in its symbolism and meaning, was far from complete, and not as well worked out in its simplicity as the Camp Fire work, he remarked, as he turned the pages: "Perhaps not; but in some respects you have I believe struck even a truer note;" and "that article on Symbolism in your *Journal* is a classic. We are all just beginners in the great work of God, remember."

Thus, after a morning's talk with one of the busiest and most worth while of men, the Bee-Hive Girls' representative left, feeling that she had touched hands, mind, and spirit with a man who was so masterlike in his spiritual conception of his work that, be it Camp Fire, Bee-Hive, or Boy Scout, there was room for them all and many more such, and that he was equally at the service of each.

It is such a spirit as that manifested by Luther Gulick that will make for super-manhood and womanhood and help America to marshal her spiritual and moral forces. It is the Spirit of the Camp Fire Girls, it is the Spirit of the Boy Scouts, it is the Spirit of the Bee-Hive Girls of today and yesterday, it is the Spirit of the Hive of Industry, it is the Fire of the light of Faith and Right that must be upheld to make that for which they stand, maintain throughout the ages: the Fatherhood of God and the brotherhood of man.—From *Young Woman's Journal* for April, 1918.

VI.

The Value of Cell-Filling to the Individual Girl

By Emily C. Adams.

An Address delivered at Bee-Hive Meeting, of M. I. A. Conference, June 8th, 1916.

It is well to remember that the Bee-Hive Girls' organization is primarily, for girls. Its adaptability, however, places no age limit for those who may join the organization and find therein much of interest and of value. But the plan assumes that the members of the Bee-Hive organizations are people of little or no experience. Bee-Keepers, in order to appreciate the work, must place themselves, as far as possible, in the attitude of a girl, and handle the work in the way they feel would be most pleasurable and pleasing to a girl—in the way that would bring to her the greatest amount of joy in its accomplishment; for it is intended that it shall be a work of joy. The girls come into the organization, at the season of life's gladness. Bee-Keepers are working with the girl at a time in her life when she sees more flowers than they perhaps, are able to discover. Do not weed them out of her path; assist her that she may pluck the purest, and those of lasting fragrance. The emblems and symbols are given as an incentive to work. They are visible and immediate which in itself makes a strong appeal to girls. We all appreciate the symbolism, but, perhaps, we do not appreciate it so thoroughly as a girl does. To her it is a matter of great satisfaction and pride to receive recognition for work accomplished.

The work is distributed over seven fields, and the girl is not allowed to fill fewer than two cells in each. She is otherwise left to make her own choice, to use her individuality. She voluntarily selects the work that she shall do, and in doing so she makes the requirement of herself. She doesn't wait until she is told by someone else to do it. She selects her task and does it in her own way, which develops self-control. It is an excellent drill for any individual to set for self certain tasks to do. It makes her more self-reliant. It makes life easier for her; for as she develops the ability to voluntarily take upon herself certain responsibilities she will forget that they are tasks, and will grow from the doing of lesser into the doing of greater things. She is creating initiative, a very excellent quality to possess and to strive for—the ability to plan and act for oneself. Then, too, there is always a greater amount of pleasure in doing the thing one has elected to do. For instance, if a girl elects to wash upon a certain day—if she wants to wash and chooses that day, she will do it cheerfully and will find real joy from her work; but if someone has required it of her,

it may conflict with her feelings, and she will not go at her task with good grace. The joy in the day and in the task is gone.

If this habit of doing her tasks cheerfully is practiced by the girl, by the time she has earned her three ranks and has done a great many self-imposed tasks, doing them with cheer and with pleasure, the habit of doing her work cheerfully, has become fixed.

In our fields of work, there are many things that the girls elect to do which are done regularly and continue from one month to twelve months before completed. They have the privilege of memorizing a scriptural quotation daily, and there is the daily kind act, the preparation of lessons once each week regularly during the M. I. A. season, or during the entire year for Sunday School, and this means thorough preparation, not merely reading over or skimming over the lesson, but thorough preparation. There is also the monthly payment of tithes, and very many other things which are to be done with regularity. By doing them the girls acquire the habit of doing regularly the things they should do, overcoming the "I forgot" habit.

The daily kind act which is one of the requirements, seems a little thing, but by doing a kindness, each day, thoughtfulness for others may become a part of one's nature. It is not the kind act that we have done that we should let pass as our daily kind act—we ought not to think of some kindness we have done in the past, and say, "I did my kind act yesterday."

By the time we have completed the three ranks, we must necessarily have a much greater general efficiency than we had before. By that time we have filled, all together, including the foundation cells, one hundred and thirty-five cells, more than half of which must be new cells. In doing this we have become more deft in handicraft, we have acquired new facts along many lines, we have become more capable in the home, we have become keener of observation, more alert mentally and more efficient generally. For instance, someone may have elected to "know and describe twenty wild flowers." That, perhaps, seems a very simple thing to us who have lived in the country and to many of us who are now living there. I lived in the country and when I saw this cell, "name and describe twenty wild flowers", I at once thought that would be a thing that I could do. So I began. I could not even name the twenty wild flowers and could not describe more than half of them. I had had no incentive for observing closely, and found that I had passed by without seeing much that is beautiful, through a lack of keen observation.

Each one of the one hundred thirty-five cells filled means that each girl has, more or less of information that she never had before, which makes her more capable than she has ever been before. Each cell filled forms a nucleus, to which she cannot help but add as her opportunities and experience broaden.

VII.

The Symbolism

By Elen Wallace.

An Address delivered at the Bee-Hive Girl Meeting, June 8, 1916.

The Bee-Hive work, as it has grown in the hearts of the Bee-Hive Committee, has been to them a great inspiration and experience. Perhaps more than ever in their individual lives they realize the power of symbolism.

A symbol, as we understand it, is an object, animate or inanimate, standing for or representing something moral, intellectual, or religious—anything that typifies an idea or quality, as, for instance, the lamb, a type of meekness, patience; the olive branch, a type of peace.

In seeking to develop a symbolism under the name of Bee-Hive, the committee naturally had to have as its emblem the bee-hive itself. In paralleling it, or fitting it to the lives of the girls who were to work out this idea, they had of necessity to make the symbol stand for some particular line of development in the life of the girls. Today, I, as one of that committee, can say to you that although the whole symbolism came quickly and seemingly with power, we did not understand its full significance. As it has grown in the last year we really marvel that it came so perfectly. All that was left for us to do after its coming was to get into it and realize how completely it fitted. To show you this, I must first give you the general plan of a bee-hive.

A bee-hive is the home of a swarm of bees. The swarm of bees receives its highest grade of perfection under the care of man—a bee-keeper. The swarm consists of four different types of bees—the queen bee, mother of every inhabitant of the hive; from two to eight royal princesses, one or more of which, if there should be more than one future swarm, will be the mothers of the coming swarms; several hundred males, out of which shall come the fathers of the future swarms; and the greatest part of the hive, many thousands of worker-bees.

I was very much interested in reading, once again, "The Life of the Bee," to find this sentence in it: "And yet it is none the less true that the queen is essentially merely a sort of living symbol, standing as all symbols must for a vaster, although less perceptible principle." So, you see, even our word "symbol" comes from the life of the bee.

The hive. The internal construction of the hive is made up of four different types of cells. There are the royal cells in which are reared the royal princesses. These are shaped like acorns and are larger than some of the other cells. They are situated in the very centermost part of the hive, farthest from danger, most secure and warm. There are large cells for the rearing of males

and for the storing of vast quantities of provisions when the season of flowers is extra abundant. There are also small cells in which provisions are stored in ordinary seasons and which also form the cradles for all the worker-bees. The large and the small cells are hexagonal. Between the large and the small cells are transition cells which grade from small to large and lead from the one to the other. In "The Life of the Bee," we find the sentence. "In the hive, is one masterpiece that approaches absolute perfection—the hexagonal cell."

The directing power in the life of the bee, through which the bee-keeper works, is called, because it is something that, though we see its results, we really do not see itself—the *Spirit of the Hive*. The spirit of the hive directs everything that is done in the hive—everything in the life of the bee.

"It disposes pitilessly of the wealth and the happiness, the liberty and the life, of all this winged people; and yet with discretion, as though governed itself by some great duty. * * * It regulates the workers' labors, with due regard to their age; it allots their tasks to the nurses who tend the nymphs and the larvae, the ladies-of-honor who wait on the queen and never allow her out of their sight; the house-bees who air, refresh, or heat the hive by fanning their wings, and hasten the evaporation of the honey that may be too highly charged with water; the architects, masons, wax-workers, and sculptors who form the chain and construct the combs; the foragers who sally forth to the flowers in search of the nectar that turns into honey, of the pollen that feeds the nymphs and the larvae, the propolis that welds and strengthens the buildings of the city, or the water and salt required by the youth of the nation. Its orders have gone to the chemists who ensure the preservation of the honey by letting a drop of formic acid fall in from the end of their sting; to the capsule makers who seal down the cells when the treasure is ripe; to the sweepers who maintain public places and streets most irreproachably clean; to the bearers whose duty it is to remove the corpses; and to the amazons of the guard who keep watch on the threshold by night and by day, question comers and goers, recognize the novices who return from their very first flight, scare away vagabonds, marauders, and loiterers, expel all intruders, attack redoubtable foes in a body, and, if need be, barricade the entrance. Finally, it is the spirit of the Hive that fixes the hour of the great annual sacrifice to the genius of the race: the hour, that is of the swarm."

The bees work at all trades. They work, either in the hive building, or out in the open gathering various things from the flowers. They know the entire country-side within a radius of from two to three miles distant from their hives. The spirit of the hive, by its unseen power, regulates their work over these various distances. In the earliest dawn of the morning, scouts apparently go out, and they return with the news that such and such a field of clover is ready for harvest, or that some other flower is blossoming in abundance in some other part of their particular country-side; and so the spirit of the hive directs that the bees go in number according to the number of flowers that

blossom in the distance; and the marvelous part of it is that the bee gathers nectar only one day, pollen from one particular flower another day, pollen from another flower another time, and never, under any circumstance, mixes the pollen of flowers from the different *fields*.

The bees themselves. Watch the bees in your garden and you will notice that the little winged creature is very dark brown in body and across its back are stripes of gold. By experiment, it has been proved that the bees' favorite color (though bee-keepers have used pink and yellow and other colors in painting their hives)—the color the bee loves best is a very tender blue, the color of the sky. The queen-bee herself is almost entirely gold.

The work in the hive. The worker-bees, just as soon as they are born, begin fanning and beating their wings, and instantly start their labor in the hive by doing their part towards maintaining its right temperance. When a swarm of bees follow their queen to a new habitation, if the hive be dome-shaped or if it be square, they congregate—seeming instantly to know what to do—and one bee attaches itself to the ceiling and another bee attaches itself to the one hanging from the ceiling, and so they form, widening out and widening out, until they are about half way down the center of the hive. In this mass, shaped like an inverted cone, in absolute silence and apparently in absolute motionlessness, the marvel of the wax is accomplished. The wax comes through some chemical process which nature has developed in the body of the bee. It forms in tiny sections, two on each side of the body of the youngest bees. It is the privilege of the youngest bees to develop the wax and this is used by other bees older and called to different work to begin the building of the cells. So you see the first thing that is done in the hive is the *building* of the cells.

All of these things we found by reading "The Life of the Bee." Our particular business was to make these facts parallel development in the life of the girl. One great thing that we had in advantage over other forms of honor and award was this—in the bee-hive life is organized in completeness for all the duties and responsibilities that come to mortal; in that you see we had a good start. Then, we said, man is the child of God. There is a spirit in man and the Spirit of God giveth it understanding. Can you not see how perfectly that works out with the idea of the spirit of the hive by which each girl shall govern her life and by which she shall abide? So, we said, the governing power in the Bee-Hive work shall be the Spirit of the Hive.

We divided the organization into swarms just as the bees are divided. We put them under the care of bee-keepers because the bee-keeper is to be the agent through which the spirit of the hive shall bring to perfection each girl's development. There are four

types of bees in the hive—the queen, at the head, royal princesses, mailes, and worker-bees. In royalty there is rank, we said, so our divisions shall be ranks and of these, we have three real and one preparatory; in the beginning, the Bee-Hive girl; as she develops, a Builder in the Hive; as she further develops, a Gatherer of Honey. (We read in “The Life of the Bee,” that at the end of its first week, a bee takes its first or trial flight. All it does on that occasion is to go out under the sky and try its wings, and the air, entering through the wind-pipe, expands its body and it becomes a creature of flight. It returns to the hive and at the end of another week, it may take its first real flight for gathering. So, we said, the second rank shall be The Gatherer of Honey.) As in the life of the bee, the little creature develops to perfection only under the power of an intelligence greater than itself, a directing power that understands it and its life, so we may say that our girls shall grow in knowledge to the point where they, in turn, shall become Keepers of the Bees.

If you remember, the hive formation internally is of cells. We also shall fill cells, but instead of four kinds we shall have only two. The first are *foundation cells*, (marked by that one thing of absolute perfection, the hexagonal cell,) because any girl's life who hopes to develop towards perfection must have the essential foundation. The superstructure of her character is more optional and so we say, the other kind of cell shall be *structural*.

The bees gather different things, but they know the countryside and divide it according to the flower that blooms and the particular essence they gather from that flower. So, we say, our girls shall know the fields of life that shall develop them broadly. Under the heading of *fields* she shall gather from the field of *religion*, from the field of *home*, from the field of *health*, from the field of *domestic art*, from the field of *out-of-doors*—and in that, let me say that the bee is the type of happiness in the out-of-doors. It tastes of all the sweets of nature and it carries abroad the perfumes of all the blooming things as it wings its way through space—. She shall gather from the field of *business*, she shall gather from the field of *public service*. For, again, in the life of the bee we are told that, were it not for the work done by these little messengers, at least one hundred thousand varieties of plants would die for lack of fertilization.

In our ranks we must have something that calls the particular thing for which they are striving to the attention of the members. As I have thought of the symbolism and how much, through the history of the world, the simple things that happen have been used as types and have strengthened in the minds of those for whom they were used the purpose behind them, I realize again how very necessary it is to have marks to call to our

attention the idea behind the mark. I thought of it the other day. I was reading in a paper by a Syrian, some of his ideas of Christ, and he gave the Syrian understanding of the last supper. If you think you will realize what a very great symbolic meaning Christ put into an everyday occurrence. The last supper was a usual farewell happening in the lives of men in the time and of the country of Christ. But that usual happening, He partook of in the presence of His apostles, and He said, "This is my flesh—eat of it. This is my blood—drink of it;" and the idea behind it was, "Everytime you do eat, remember what it signifies, what I did for the world." Don't you see how it never can occur in our lives, this Sacrament of the Lord's Supper, without our going back to the thought behind it? Another symbolic ordinance of the Church is that of baptism—typical of the death and resurrection of the Savior, typical of the rising of man to a newness of life. As I have thought of these things, I have been impressed again that we must have the marks to call attention to the idea behind them.

We decided that each rank should have a different emblem, and in the life of the bee, we thought of this typical matter of the colors.

"Bee-Hive Girls" was to be the name of our organization. Naturally, the bee-hive stood for it. But how could we make it part of each rank and completely typical of the whole? As the Builder in the Hive was the first real rank, it was right there to take the hive as the emblem, and as the body of the bee is a very dark brown, we said, the hive shall be brown. For the next rank, that of Gatherer of Honey, we went out into the open. There was the sky under which the bee works. It gathers, from the flowers, only in the glorious months of the summer when skies are most blue and cloudless. Again was the thought that, to the bees, blue was a favorite color. A honey-bearing flower should typify this rank; it should be pale blue, and for this we chose the violet. For the highest rank, the Keeper of the Bees, the one showing the greatest development, the one upon which all depends—we remembered, there is no hive without a queen-bee. If, by any mischance, a queen is killed or dies and, in the hive there is no princess left to take her place, the hive goes to pieces. Here, again, is a marvelous thought,—until they exhaust every effort to get a queen, the workers will not lose heart. The keeper of the bees realizes this and through the queen he keeps his bees; and we said, the thing that shall mark the highest rank shall be the most important thing in the hive, the queen-bee; color, gold. And so we have the complete emblem with its colors; the brown, the blue, and the gold.

Again, in order to make the symbolism most effective in the individual lives, we said, each girl in the swarm shall choose a name and a symbol representing her own desire of development;

and the thought in choosing these and using them is that they may be as symbols and reminders of the idea she is striving for. The swarm also should have a name and a symbol, because collectively they also may be working for a definite purpose.

In this last reading of "The Life of the Bee," I was very much struck to come across the word "chain" in description of the inverted cone hanging from the ceiling of the new hive where, by heat and motionlessness the wax is developed. Not until I read that did I realize how perfectly it fitted that optional award we had decided upon and approved—the chain, bearing in its sections links, just as those bees were hanging, one down from another, and marked each section by the rank under which it was earned—the bee on the cell for the Builder in the Hive, the flower for the Gatherer of Honey, and the complete chain, to be worn by the Keeper of the Bees with its emblem, the Queen Bee.

There is power, I wish to say, in this work. It came under the inspiration of God. If a girl will think earnestly and prayerfully of the Spirit of the Hive, the Builder's Purpose, the Honey Gatherer's Song, and the Bee Keeper's Service, she will realize this—the Spirit of the Hive starts with faith. If with faith, which is an attitude towards life that it is good, she, through the other tenets, tries each day—to seek knowledge, to safe-guard health, to honor womanhood, to understood beauty, to know work, to love truth, to taste the sweetness of service—then shall she feel joy. Going to on to the Builder's Purpose, you will see that the girl is to be made acquainted with her heritage from the past. In her earliest youth, she is to know that down through the ages has come to her *life*—that she is the keeper of life for the future and that her greatest ambition should be to pass life on in purity and power. Study the life of the queen-bee. She is governed absolutely by the thought of the future, the development of the race yet to come. Passing on to the Honey Gatherer's Song—it is the song of today, youth, all the things in the way of opportunity that call to a girl. Now is the time to do—to know. And going still further to the Bee Keeper's Service, she will realize that the principle behind that is, having known life, having realized its possibilities and its powers, having been made to feel the inspiration of God that comes to the spirit of man, it is her privilege to pass that understanding on in service to those who are yet learning.

So that in all, there is joy; there is great possibility of development; and I do pray that you may feel this spirit and get out of the work the something that will sweeten your daily lives. For out of the window you can see the bees work, busy at their tasks, humming as they gather; and I think it will be an inspiration to you, to in like manner, gather life's sweetness and sing.

VIII.

Symbols

Of the following designs furnished by Miss Lucile M. Cannon, Nos. 1, 2, 6, 7, and 11 are adapted from designs by the Japanese artist Moyosku; the others are taken directly from various design books. Bee-Hive Girls may follow this plan even though they have not had special instruction in design.

1. Swarm symbol, the blossom representing the Bee-Keeper and the buds the members.

2. The three divisions of the leaf represent any three attributes (like Faith, Hope, and Charity) the girl wishes to attain and carry down the Stream of Life.

3. The Chinese Lantern plan—for the girl who wishes to shed light in dark places. [If colors are desired, make the stem and veinings of a grayish green; the sections, of vermilion.]

4. A conventionalized acorn—symbolic of great things that have small beginnings. Or it might express the idea of making provision for the future.

5. An owl in a tree—representing Wisdom and Vigilance.

6. A Swarm symbol, the swans representing the two Bee-Keepers and the flowers, the members.

7. A Swarm symbol, the cells representing the seven fields, in which may be gathered brightness and happiness through work.

8. Conventionalized design of leaves and berries, suggestive of beautifying waste places; the leaves and berries standing for what is accomplished through work.

9-10. Conventionalized designs of the Wild Grape, which means "Charity"; or it may be said to symbolize Fruitfulness.

11. A bird on the wing—surmounting difficulties. Or it may be a messenger of truth.

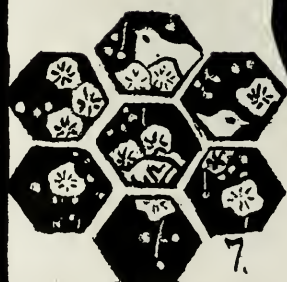
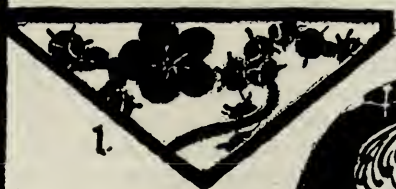
USE OF A NAME AND SYMBOL.

"Of what use have your name and symbol been?" was asked a Bee-Hive Girl.

"I can't say that I think of my name every day," she answered slowly. Then with animation, "But every day I think of the things it stands for. Yes, several times a day! And I believe having a name for these two things has helped to fix them in my mind.

"And my symbol—oh! I've used that so much! In the eighth grade last year, I had to make a design for a book cover. I used the tree part of my symbol, and the teacher praised it; and even the supervisor in art mentioned it. This year, in high school, I had to make another design and I used the flower part of my symbol; and the teacher commended it."

Another girl answered: "My sister and I have just been



given a room for our own. It hasn't much in it yet. But I'm glad, for I want to work out my symbol in several ways, and she does hers, too. And we want to manufacture a dresser with stenciled draperies, and to do the curtains, too; and to embroider some pillow covers. The walls are calsomined and we want to stencil a border; I watched a house decorator do it and it won't be at all hard after the stencil is cut."

Still another girl answered: "I want to make a fillet-crochet yoke and use my symbol for the design. I'm making a drawing in little squares and then I can sketch in the symbol and so will know just how many open spaces to leave and how many close 'trebles' to make."

These are a few of the uses. And none of our girls need hesitate to try to use their symbols after reading the following, which Mrs. Charlotte V. Gulick, founder of the Camp Fire Girls, quotes from Gutzon Borglum, whom she characterizes as "one of the greatest living sculptors:"

"If you put a story on your spoon in your own way, it doesn't matter if it is badly-done, the fact that it is individual makes it precious."

SYMBOLS.

The following are designs furnished by Miss Rena Olsen. No. 17 is worked out in three different ways as a suggestion that any symbol may be adapted to different materials.

12. Symbol of Sego Lily, meaning Purity; suggested name Ha-su-he (happiness, sunlight, health); colors suitable for symbol—white (purity), touch of red (health), touch of yellow (sunlight and happiness).

13. Torch held erect typifying Life, circle meaning Perpetual; suggested name Le-ho-he (life, hope, hereafter); color suitable for symbol—purple (hope in hereafter), and white (heaven).

14. Mistletoe meaning "I surmount difficulties"; suggested name I-di-mi (I, difficulties, mistletoe); color, two shades of green (prosperity).

15. Red Clover meaning "Industry"; suggested name Clo-in (clover, industry); colors—red (health), and green (summer and prosperity).

16. Sea-gull, meaning Freedom and Reward for Faith; Water, symbolizing Production; suggested name Re-fa-see (reward, faith, sea); colors—white (purity and heaven), and blue (truth).

17. Evergreen, typifying Youth and Vigor; suggested name Ve-yo (vigor, youth); color—green (prosperity and freedom). (a) Shows the design worked out for pressed leather or embroidery; (b) for block wood-print; (c) for cross stitch or fillet-crochet.

[The evergreen might also be symbolic of Constancy or ever growing.]



12



13



14



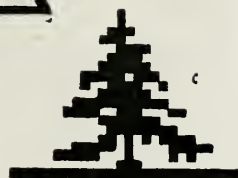
15



16



17



b

a

c

IX.

Names and Symbols

By Ivy Ensign.

An Address at the Liberty Stake M. I. A. Convention, 1916.

In introducing my subject, "Names and Symbols," I am taking the liberty to quote from the 1916 Hand Book: "Symbolism is taking an important place in the art and literature of the world. Its value lies in the fact that it makes an idea concrete. In the Bee-Hive plan, it helps to make the girls' ideas definite."

Guided by the inspiration of her Bee-Keeper, the Bee-Hive girl will sense keen pleasure in selecting for herself a name and a symbol in which her ideal will find expression. Even though her ideal be somewhat vague and fanciful at present, yet a suitable emblem as a constant reminder will lead her on to lofty thought and ambition, from which her ideal will gradually assume definite form. Then will it assert itself in the girl's desire to do her best. She will, at least, come to the knowledge that it pays to aim high. Lowell expresses the thought in these words; "Not failure, but low aim is crime."

It will not be unusual to find a girl who thinks she has no ideal. But that girl must be shown by some means that the great Creator plants some ideal in every human soul. There never will fail to come into the life of each one of these girls, at one time or another, a longing desire to do some good thing. It is from this secret impulse to do good that all progress springs. The girl must understand that when there creeps into her heart the mastering eagerness to render honorable service, no matter how humble, then has she begun to locate her ideal, which will elevate her from selfishness to communion with that which is better. She must work to find her ideal—for her ideal will never find her—and having found it, she will experience the only real pleasure in life, companionship with truth, beauty, and goodness.

The very fact that she is seeking to attain her ideal will strengthen her character wonderfully. With her symbol constantly before her, she is not apt to forget or neglect the moral responsibility which she has taken upon herself.

In addition to this factor which I choose to term "spiritual," the selection of a name and a symbol has another decided advantage. It adds a touch of romance to the commonplace. With the thought of her name and symbol in mind, the girl usually finds a little more joy in the daily tasks that are so likely to become mere drudgery to her. When she remembers that she is working toward a definite end which will be productive of good, the irksomeness of her labor is obliterated by

the thought that in the faithful and unselfish performance of the lowly duties lying nearest her, she is bringing sunshine and happiness into her life.

I like the words of the poet concerning this thought, and I am sure that if the lesson of the following lines can be absorbed into our lives, our work shall be amply rewarded:

"'A commonplace life,' we say as we sigh.

But why do we sigh as we say?

The commonplace sun in the commonplace sky,

Makes up the commonplace day.

The moon and stars are commonplace things,

And the flower that blooms and the bird that sings.

But dark were the world and sad our lot

If the flowers failed and the sun shone not.

And God, who studies each separate soul,

Out of commonplace lives makes His beautiful Whole."

From this point on, I trust that I shall be pardoned if I make personal references to my work as a Bee-Keeper, for it is only from my own very limited experience that I am able to speak.

In order that the girls may comprehend clearly just what they are expected to do when told to select a name and a symbol, I would suggest that at perhaps the very first swarm meeting, under the leadership of the Bee-Keeper, a name and a symbol for the swarm be decided upon. Naturally, that demands that the Bee-Keeper give the matter thoughtful consideration beforehand so that she may be able to suggest appropriate names—their meanings and applications—and symbols which could be consistently used with these names.

After a tactful suggestion or two from the head, the girls will be sure to catch the spirit of the thing, and the originality and interest displayed by them will be thoroughly enjoyed by all.

Some excellent ideas are given in the 1916 Hand Book, page 25, and I recommend them to you for your consideration. (Read chapter "Names and Symbols" in each Handbook if available.)

Not wishing to appear egotistic, but merely to give a concrete illustration of what might be done in any swarm, I should like, with your permission, to relate my last summer's experience in the choosing of a swarm name and symbol.

At one of our weekly meetings, this question had been discussed with no satisfactory results. We could not agree upon a name, and consequently we had no symbol. Before the next meeting, I had arrived at the conclusion that I should settle the issue, and as tactfully as I could, lead sixteen other people to my point of view. After consulting Webster, Flower Dictionaries, and other authorities for meanings, etc., I decided that our swarm should be christened the "Sego Lily Swarm" and our symbol should be the flower itself. Then I proceeded to

inform myself upon its connection with our state's history and the reason for its being our state flower.

When we met again, instead of announcing any further discussion of the question, I told those girls the story of the Sego Lily—how it grew in great abundance at the time of the settlement of this valley by the Pioneers, of the pitiful struggle of those valiant souls to eke out an existence, of the desperate straits to which they were reduced, and how finally, the roots of this plant saved them from starvation. I spoke of the meaning of the lily—stateliness and purity. And then at this point, I introduced a fragment of my own fancy—that the first of the petals could be symbolic of faith, the second of brotherly love, and the third of service, and that combination of these elements must lead to nobility of character and purity of thought and deed. It perhaps is needless to say that immediately sixteen girls were convinced that there was only one name and one symbol for their swarm. Then, in order that we might not forget that we were to be loyal, pure and useful, we embroidered our emblem on a tie which was always in evidence at all Bee-Hive meetings.

After having once decided upon our swarm name, it was not so difficult for each girl to choose her own individual name and symbol. Some selected other girls' names because of their meaning; others, flower names, and many originated names expressive of what they wished to idealize.

In conclusion, I am submitting some of the names and symbols which mean a great deal to me, for they typify ambitions which have been partly realized at least, and which cannot fail to be fully attained because of the faith, loyalty, and prayerfulness of the girls who are dreaming their dreams of idealism.

Name, Lopurice. Meaning, love, purity, patience. Symbol, white carnation.

Name, Trovesty. Meaning, truth, love, honesty. Symbol, pansy (thoughtfulness).

Name, Loinco. Meaning, love, industry, courage. Symbol, white sweet pea.

Name, Pathis. Meaning, patience, truth, industry. Symbol, white dove.

Name, Beatrice. Meaning, happiness. Symbol, bluebird.

Name, Fidelis. Meaning, loyalty. Symbol, bluebell.

Name, Ruth. Meaning, beauty. Symbol, white rose.

Name, Virginia. Meaning, purity. Symbol, white lily.

Name, Olive. Meaning, peace. Symbol, white dove.

Name, Ugladin. Meaning, youth, gladness, industry. Symbol, red clover.

Name, Columbia. Meaning, courage, love, ambition. Symbol, columbine (patriotism).

Name, Lois. Meaning love, industry, service. Symbol, bluebird (Because happiness comes with these things).

Name, Ptimos. Meaning, optimism. Symbol, sunshine.

Name, Lillian. Meaning, purity, hope. Symbol, Easter lily.

X.

Vocabulary of Flowers

- Activity—Thyme.
 Affection—Pear, Sorrel, Mossy Saxifrage, French Honeysuckle.
 Always cheerful—Coreopsis (Black Eyed Susan).
 Always delightful—Cineraria.
 Always lovely—Indian Pink (double).
 Amiability—Jasmine.
 Assiduous to please—Sprig of ivy, with tendrils.
 Beauty, Lasting—Stock.
 Beauty, Mental—Clematis.
 Beneficence—Marshmallow.
 Benevolence—Potato.
 Charity—Turnip.
 Cheerfulness—Saffron Crocus.
 Cleanliness—Hyssop.
 Comfort—Pear Tree.
 Confidence—Hypatica, Lilac, Polyanthus, Liverwort.
 Confidence in Heaven—Flowering Reed.
 Constancy—Bluebell.
 Contentment—Hoyabella.
 Courage—Black Poplar, Thyme.
 Death preferable to loss of innocence—White Rose.
 Declaration of love—Red Tulip.
 Devotion—Heliotrope.
 Durability—Dogwood.
 Energy—Red Salvia, Camomile.
 Excellence—Camellia Japonica.
 Faithfulness—Blue Violet, Heliotrope.
 Family union—Pink Verbena.
 Fascination—Fern.
 Filial love—Virgin's-bower.
 Fidelity—Veronica, Ivy, Plum Tree, Wallflower, Lemon Blossoms.
 Fire—Fleur-de-Lys, Iris.
 Forget-me-not—Forget-me-not.
 Fraternal love—Woodbine.
 Freedom—Water Willow.
 Friendship—Acacia, Ivy.
 Gallantry—Sweet William.
 Generosity—Orange Tree.
 Gladness—Myrrh.
 Glory—Laurel.
 Goodness—Mercury.
 Good-nature—White Mullein.
 Grandeur—Ash Tree.
 Gratitude—Small White Bellflower.
 Health—Iceland Moss.
 Hope—Flowering Almond, Hawthorn, Snowdrop, Spruce Pine, Wild Daisy.
 Hospitality—Oak Tree.
 Humility—Broom, Field Lilac, Smaller Bindweed.
 I love—Red Chrysanthemum.
 I surmount difficulties—Mistletoe.
 I watch over you—Mountain Ash.
 Immortality—Globe Amaranth.
 Incorruptible—Cedar of Lebanon.
 Independence—Thistle, Wild Plum Tree, White Oak.
 Industry—Red Clover, Flax.
 Innocence—Daisy.
 Inspiration—Angelica.
 Intellect—Walnut.
 Joy—Wood Sorrel, Celandine.
 Kindness—Scarlet Geranium.
 Liberty—Live Oak, Nasturtium.
 Life—Lucerne.
 Love—Myrtle, Rose, Furze.
 Modesty—Violet.
 Modesty and Purity—White Lily.
 Neatness—Broom.
 Patience—Ox-eye.
 Patriotism—American Elm, Nasturtium.
 Peace—Olive.
 Perseverance—Swamp Magnolia.
 Power—Cress.
 Precaution—Golden Rod.
 Promptness—Ten-week Stock.
 Prosperity—Beech Tree.
 Prudence—Mountain Ash.
 Pure and lovely—Red Rosebud.
 Relief—Balm of Gilead.
 Remembrance—Rosemary.
 Return of happiness—Lily of the Valley.
 Reward of Merit—Bay wreath.
 Reward of Virtue—Garland of Roses.
 Simplicity—Wild Rose.
 Sincerity—Garden Chevril.
 Steadfast piety—Wild Geranium.
 Strength—Cedar Fennel.
 Sympathy—Balm, Thrift.
 Thankfulness—Agrimony.
 Thoughts—Pansy, Zinnia.
 Truth—White Chrysanthemum.
 Victory—Palm.
 Virtue—Mint.
 Wisdom—Blue Salvia.

XI.

Vertical Line Test

"The young girl in the accompanying illustration (Fig. 1) is standing in a perfectly erect attitude. The long axis or diameter of the trunk of the body is a perfectly vertical line; the long axis of the neck and head taken together is also a vertical line. To assist the eye in determining these points a line may be dropped from the front of the ear to the forward part of the foot; it will be seen to parallel the axes of these large segments of the body, and at the same time will serve to show that the weight is perfectly balanced in relation to the feet. In poor posture the axes of these main segments of the body (neck and head, and trunk), instead of forming one continuous, vertical line, are broken into two or three zigzag lines, as explained in connection with Fig. 2.

"This is the vertical line test. It serves for estimating the poise of the entire body except the shoulders. The shoulder blades should lie flat on the back, but as the clothing may conceal their position, extreme cases of forward or round shoulders may be judged by the relation between the shoulder tip and the ear. If the neck be erect, the middle of the round or tip of the shoulder should lie back of the forward border of the ear. This may be called the ear test for the shoulders.

"The effect of ease and buoyancy that this standing position gives is by no means deceptive, for in such posture, and in it alone, does every organ of the body have full opportunity for its work. In this position, also, the girl is at her full height, and the different parts of the body are so poised that the least amount of nervous and muscular energy is needed to keep her in the upright position.

"This vertical line test for erect posture of the body as a whole is equally applicable to children of all ages and to adults. It forms the simplest means of determining good carriage for in this way one sees the whole figure at a glance, and analytical details appear as they should, in relation to the whole, and not as detached facts." —"The Posture of School Children," Jessie H. Bancroft.

